

clear names Kṛṣṇa, Kṛṣṇasīkha, Kṛṣṇāsya and Kṛṣṇakanṭha-dhṛk

30. The noble-souled beings of this nature initiated the great and wonderful Yoga called Ghora for the purpose of Brahmā's creation.

31. O great sages, then another extremely wonderful Kalpa of Brahmā, named Viśvarūpa began to function.

32. As Brahmā, desirous of sons, meditated on Śiva mentally, Sarasvatī (Goddess of speech) of great sound manifested herself. She was Viśpā (Universe-formed).

33. Iśāna of such renowned features, supreme lord of crystal-like pure brilliance and bedecked in all ornaments manifested himself.

34. On seeing Iśāna the unborn lord, all pervading, all-bestowing, the all-in-all, of good forms as well as formless, Brahmā bowed to him.

35. Lord Iśāna after instructing the path of the good to Brahmā, created four auspicious sons in collaboration with his Energy.

36. There were born Jaṭin, Muṇḍin, Sikhaṇḍin and Ardhamuṇḍa. By means of Yoga they imparted good virtue and attained the goal of Yoga.

37. Thus I have succinctly narrated the origin of Sadyojāta and others, O Sanatkumāra, O omniscient one, being desirous of the welfare of all the worlds.

38. Then, O intelligent one, their dealings are beneficial to the three worlds and everything that is existent in the universe.

39. The five famous forms of Maheśa\* are thus named

4. The five forms of Śiva viz Iśāna, Tatpuruṣa, Aghora, Vāmadeva and Sadyojāta are creative. They are symbolical of the scheme of creation evolved out of twentyfive constituents viz. five gross and five subtle elements, five organs of action and five of knowledge, besides mind, ego, intellect, nature and the individual soul. Each form stands in relation to a particular element or organ as follows.

Name	Form	Organ of action	Organ of knowledge	subtle elements	gross elements
Iśāna	soul	ears	speech	sound	ether
Tatpuruṣa	nature	skin	hand	touch	wind
Aghora	intellect	eye	feet	form	fire
Vāmadeva	ego	tongue	anus	taste	water
Sadyojāta	mind	nose	organ of generation	smell	earth